Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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INTELLIGENCE.

MR. WOOD'S JOURNAL.

[Continued from page 17.]

Good Friday. When I went to St. Peter's this morning, the body of our Saviour was still lying in state in the tomb in the Pauline Chapel, which was illuminated, as before, with an infinity of candles, the light of day being excluded. The Pope was at this moment in the Sistine Chapel, and there was another service going on in the chapel of the choir attached to the cathedral. In the afternoon I repaired again to the latter, and heard some really fine music—much superior, to my ear, to what I had heard on the Wednesday. As the service was tedious, I strolled out into the body of the cathedral, where I witnessed a most singular sight. There was a Cardinal placed on a high seat, and with a golden wand in his hand with which he touched the heads of a number of persons who came and kneeled down before him. I inquired what was the meaning of this, and was told that it was the giving of absolution for venial sins; and on inquiring again what these were, I was answered, that they were such as do not endanger the safety of the soul—such as incur purgatory, but not hell. I was astonished at the credulity of the people who could put faith in any such absolution as this, and could not help suspecting that the very Reverend Cardinal and the priests, his assessors, must see through the farce which they were acting. But there was something more ridiculous immediately after; for, in returning to the chapel of the choir, I met three processions of penitents, black, white, and red. Each of these men was clothed in a long robe which covered him entirely from head to foot. there being only two little holes near the top for him to see through, and each carried in his hand an immense wax candle. Their ridiculous appearance was a burlesque upon all religion. The offices of the day were finished by the Pope coming in state into the cathedral and performing some ceremony before the high altar, but I could not get near enough to see what it was, for there was a great crowd and soldiers to keep guard. The relics were also brought out, as on the preceding day: I was not in the nave at the time, and if I had been, I could not have seen them very distinctly, as the little gallery from which they are exhibited is at a great height.

Saturday. I went soon after nine in the morning to the church of St. John de Lateran. Just as I arrived, there was a grand procession of priests from the church to the baptistery, which is a separate building. When the whole procession had entered, the officiating Cardinal began by reading what I suppose was the baptismal service, after which he blew upon the water in the font, and put into it three portions of salt and one of oil. The element being thus rendered worthy of its office, the work of baptism was begun with a converted Jew. A cup-full of the water was poured upon his head, and when this had been well wiped off, a small quantity of oil; the towel was then applied a second time, and when the form of words was concluded, he was presented with a long wax candle, to light him back to his seat, I suppose, though it was all in broad day-light. After him came a negro boy and two Jewesses, on whom precisely the same ceremony was performed as on the Jew. Some of the holy water was sprinkled on the congregation, and the whole assembly then returned to the church, Here the cardinal held a grand ordination, the particulars of which though somewhat tedious, were very singular. I was fortunate in obtaining a good place for seeing, and still more so in having for my next neighbor in the crowd a young English priest, who very kindly explained the meaning of all that was done. In the first place, all those who wished to receive ordination presented themselves, one by one, before the Cardinal, who cut off a few locks of their hair, or to speak in technical language, "gave them the *tonsure*." Next came a kind of episode in the service, for the priests and the choir struck up the anthem of *Gloria in Excelsis*, the bells began to ring, the soldiers who had for the last two days had their muskets reversed in sign of mourning, turned them the right end upwards and fixed their bayonets, and the curtain which had concealed the picture behind the altar the whole of the holy week, was withdrawn.* On asking my friend what this meant, he replied, that it was to express the joy which was felt at the resurrection of Christ. On my remarking that this was somewhat premature, he replied, that this rejoicing used to take place at midnight on the Saturday, but that the time had been altered, and that the ceremony was now performed by anticipation in the morning. He added, that the bells of the church in which we were, which is, in fact, regarded as the metropolitan church of Rome, gave the signal to all the others in the city, and that they began to ring immediately. The ordination service then proceeded, beginning with the four *minor*, and then taking the three higher orders of priesthood. First came twelve young men, who were aspirants to the lowest order. The Cardinal explained to them that their office was to open the doors and to ring the bells of the church; and lest any of them should be dull of comprehension, and should not understand what this meant, after they had each kneeled before his reverence, and had a short white vest put over their black robe, they were sent to toll the bell, which they did very dutifully each in turn. The second order was that of the readers, to which the same set of young men were admitted who had just been made door keepers, it being allowable to enter into two of the *minor* orders at the same time. These presented themselves four together before the Cardinal, and touched the missal, in token of their being allowed to take a part in the celebration of divine service. The third order was that of the exorcists: these had the power given them of casting out evil spirits. The fourth order was that of the acolytes or candle-bearers: these presented themselves, like the former, before the Cardinal, and to denote their office had each a candle given them, and were made to touch a *cruet*, such as is used to hold the wine and water in the celebration of mass. Next came forward those who were aspirants to the order of sub-deacons. The Cardinal first inquired of one of his assessors whether they were worthy of the holy office, and being answered that they were *to the best of his knowledge*, he allowed them to be clothed in the robes of their new dignity, presented his hand to each successively, that they might kiss the ring on his finger, and then pronounced a form of words. This order also touched the *chalice* and the *paten*, as a sign of the part which they were to take in the celebration of the eucharist. After them came the aspirants to the order of deacons. These, like the last, having been clothed in their new robes, the Cardinal placed one hand on the head of each, saying, *Accipite Sanctum Spiritum*, (Receive the Holy Spirit,) and they all touched the gospels, to denote that they were now allowed to read them in the public service.† The ceremonial for the aspirants to the highest order, or that of the priests, was much longer and more minute. After the prescribed change had been made in their dress, the Cardinal placed his *two* hands on the head of each successively, pronouncing in Latin (as far as my friend and I could make them out) words to this effect: "Receive the power of performing mass for the living and the dead." Each of the young men, as soon as he had received this commission, kneeled down on the floor opposite the Cardinal, and all the other priests present came and placed their two hands on the head of each. A singularity in this part of the service was, that the Cardinal held both his hands stretched out while the clergy were imposing theirs, and the latter walked back to their seats with theirs in the same position which they had occupied during the imposition. The Cardinal then read from a book a short account of the duties which the priests had to perform; after which they advanced with their hands before them in the attitude of prayer and had them anointed with holy oil. One of the attendants bound their wrists together with a white handkerchief, and after they had remained in this position for a short time, they were set at liberty, and water was brought them to wash. These multifarious ceremonies, together with the prayers and chants which intervened, occupied so long a time, that I was glad to make my escape at last, without waiting to hear the newly ordained priests join with the Cardinal in celebrating mass; for this, I understood, was all that now remained to be done. I came away with the impression that the ceremonial which I had just witnessed might be a very good introduction to the official duties of a religion which consists in show and acting, but that it was miserably deficient if regarded as the entrance on a ministry which has for its object to speak to the consciences of moral beings, and awaken them to a sense of their best and noblest interests.

* During the holy week, it is the custom in the churches at Rome to veil all those pictures in which there is a figure of Christ.

† It was either this order or the preceding which took the vow of perpetual chastity.

MISCELLANEOUS.

THE TRINITARIAN CONTROVERSY.

We transfer to our pages with great pleasure the following judicious and candid remarks of Mr. Flint, the Editor of the Western Review. They appeared in the No. for November.

It would be wholly superfluous to inform our readers, that there is at this time a wide spread schism, not only among our churches, but through Protestant Christendom, upon this ground. Unitarian churches are springing up on every side; and in some parts of our country the party earnestness, and the division of societies and families are as bitter and exclusive, as have been our fiercest political party contests. The Unitarians, their enemies themselves being judges, are calm and dispassionate; for they are charged with not having zeal and earnestness and strength enough of conviction to impart to them a spirit of proselytism.

Not so with the thorough-going Trinitarians. They depend much, in the first place, upon excluding all possible evidence and inquiry. The disciple is informed at the outset, that the doctrine is damnable, and in the accustomed phrase, *soul-destroying*; that it is monstrous, and utterly unscriptural. Why not, then, encourage investigation? Assuredly the conviction of that man, who has seen and examined for himself, is deeper, than his, who receives his opinion in trust from another. Wretched indeed is the dependence of Orthodoxy, which is based upon keeping the inquirer excluded from all views, but those, which tend to confirm him in his own opinions. It is the unhappy order of things in our country, that every thing is carried by the blindness of party fury. It is the great object of all leaders of all kinds of sects among us to exclude all sorts of information and reading, but just that, which is favorable to the preconceived dogma.—The Unitarian reads nothing but unitarian matter. The Trinitarian is told, that the very reading of a unitarian book is polluting, and tends to destroy the soul. The same order of things runs through the management of every denomination and sect of religion, politics and philosophy. The disciples of Dr. Beecher are no more averse to reading the opinions of Mr. Owen, than the disciples of Mr. Owen are to read those of Dr. Beecher. And all this by men, who tell you, that truth is omnipotent; that the more it is examined, the more deep are its convictions; that the more it is assailed, like the rock on the seashore, the more clearly its shows the majesty of its unshaken power of resistance. When will men learn, that it is the poorest tribute, that can be paid to a doctrine, to attempt to shield it from scrutiny, and to denounce all attempts to hear and examine what can be said against it? Truth must always gain by assault and opposition.

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Neither Doddridge, nor Baxter, nor Watts were sound Athanasian Trinitarians. Milton and Isaac Newton were equally unsound; and how often have we heard an Orthodox minister, in the commencement of his discourse, triumphantly quote the great name of John Locke, as a proof, that the wisest and best of men could be believers, and numbered, as friends of the gospel,—and before his sermon closed, denounce to certain and eternal destruction every believer in those views of Christianity, to which he must have known, that Locke was most firmly devoted. Alas! when will ministers feel the dignity and sanctity of their office, and aver nothing in their pulpits, to stir up the blind zeal of bigotry; aver nothing, which they are not aware would stand the present scrutiny of an enlightened adversary, did propriety allow him to respond on the spot!

It is humiliating to hear every one of the numberless sects of Christianity denouncing every other one. What would become of the whole, if we were to take each one's account of the other? And yet each one of the sects triumphantly exclaims, '*They have taken away our gods, and what have we more?* If they were to take away our peculiarities, there would be nothing left to us, worth contending for.' We have heard remarks of this kind a thousand times. Nothing worth contending for! Is it possible? All denominations of Christians, of which we have any knowledge, believe, that we shall live forever in another life, another conscious identical existence beyond the grave. Is this nothing then? All believe, that we are accountable, and shall receive reward or punishment in eternity, according to our conduct in this life. Is this nothing? All believe, that the righteous will be happy and the wicked miserable. Is this nothing?—All believe, that we shall be saved by, through, or on account of Jesus Christ. Is this nothing? Or shall we insist, that his salvation is of no use, because we may not exactly understand the mode of obtaining it? Now these, we conceive to be very important concerns; at leasts as much so, as the differences, that divide the thousand sects of Christianity, the differences between many of which are no more important, than that between two sects of the Greek church, which is said to consist in one sect holding up two fingers, when they pronounce the benediction, and the other three!—and yet, we are told, that more blood has been spilled on account of this *very important* difference, than any other in the Greek church.

But let us for a moment examine what is the precise difference between Trinitarians and Unitarians, as far, as we can understand it. The Athanasian Trinitarian—for observe, there are a great number of sects among them—avers, that there are three distinct persons in the Godhead, co-equal and eternal; and yet these three are one. They go further: whosoever denies this, they say, will be *damned eternally*. Whosoever believes it not, has *denied the Lord, that bought him*, and will perish for ever without redemption. We have no doubt, that countless millions of the best of men have thought, they so believed in the trinity, and have lived, and died in this honest, but erroneous conviction. It is easy for us to avow our belief in a catechism. It is easy to have our ideas so confused, and indistinct, as to answer honestly, that we believe, what has been told us by our spiritual guides, inculcated in our church, declared weekly, or daily in our confessions. Who, that knows any thing of the operations and actings of the mind, does not know, that from hearing an opinion stated a thousand times, and declared on authority by those, to whom we have been accustomed to look with deference, as guides and teachers, we finally come to have such a vague and general conviction of its truth, that we should even recoil with pain from hearing it controverted, and called in question; and that doctrine still be of a nature and character, that when analyzed, and explained to us, we should find, that we neither comprehended or understood the ideas embraced by it, and of course could not believe it. Now let us examine, and analyze the idea of three distinct and equal persons being united in one single, conscious identity, and making one God. Of all ideas, that we have, those of number are the most simple and clear.—What other beings, with higher powers, may be able to believe, we do not know. But we do know, that no human mind, as constituted here on earth, ever did comprehend, while in the same exercise of its powers, that one is three, or three one. We can as easily believe, that a triangle is a square, or a cube a globe. We ask any honest Trinitarian to examine, and analyze his ideas upon this subject, and see, if he finds his mind possessing capabilities to believe, that three are one, or one three? Where shall we stop, when we once admit more than one simple, indivisible Divinity? Why not follow out our vain imaginations to all the revolting doctrines of polytheism?

But, say they, we have an illustration of the possibility of a similar fact in the two natures, or, as some say, three, co-existing in our own identity, and yet constituting one individual man. What an illustration! In the first place, that unknown substance, which we call *ourselves*, is beyond question a simple, single, indivisible, indestructible and immortal monad. If so, the body is but an appendage—a mere instrument of the operations of this immortal being. But even they, who are driven to this illustration, do not contend, that the two or three natures, co-existing in an individual man, are equal, or contemporary. What, then, becomes of the analogy? But again: They say, God has revealed, that three are one, and one three, and therefore we must believe on the veracity of Him, who hath revealed, whether we comprehend, or not. In the first place, it is easy to notice the disingenuousness of this claiming *petitio principii*, or begging the question. The very point in dispute is, whether it is so revealed, or not.—But the proper reply to this common averment is this. We are bound, indeed, to believe, whatsoever our minds can believe, on the testimony of God declaring it. We can believe, for example, that the sun stood still. We can believe, 'that Christ arose, and became the first fruits of them, that slept.' The facts are contrary to our experience; but not at all incongruous, or incomprehensible. The raising of Lazarus is as simple and as clear an idea, as the resuscitation of a drowned person, which many have witnessed. Such are the facts, unwitnessed, indeed, by our own personal observation, that we are called upon to believe, and that we are bound by all the laws of evidence to believe, on the veracity of Him, who declares. But suppose he had been understood by some to declare, that three and five are equal, and when added make two; that the whole is not equal to all its parts; and propositions of that sort; could we believe them? Certainly not. The ideas are incongruous and incompatible. The affirmation of the one is the negation of the other. All declarative reasoning must be conducted in words; and where such propositions are advanced, as that the former part of the proposition contradicts the latter, all reasoning is at an end. We are bound to believe things, that are above reason, on the testimony of God. But God, the author of light and order, has not called upon us, any where, to believe things, that are contrary to reason. Nor will He, as we trust, ever punish any one for doubting, whether three can be one, and one three at the same time.

And yet, go where we will, to hear the simple and sublime and consoling truths, and the inculcation of the benevolent and divine spirit of Jesus Christ,—of Him, who rebuked his bigotted followers, who would have called down fire from heaven on all, that did not exactly walk with them, by the well deserved reproof, 'Ye know not what manner of spirit ye are of,'—we hear denunciations for want of such faith. It seems to be a prevalent burden of the common theme of modern preaching, to declare, that the loss of the soul must be the consequence of not believing these mysterious, not to say revolting and contradictory propositions. We can only say, that we see no such declaration in the Scriptures, and that it would indeed inspire horror in us to see them; because we would sooner renounce all earthly hopes, than for a moment suppose, that the Father of mankind, the Source of light, and the Giver of all good, had called upon us to believe propositions, that he had not given us faculties to believe.

It is certain, that God intended Himself to be the peculiar object of mind and understanding in man; because mind and understanding in man are beyond the satisfaction that is to be had in any thing, but God himself. It is too *big* for the world, and too *good* for it. *Whichcot's Aphorisms.*

For the Christian Register.

CHRISTIAN PSALMODY.

The following extract, from the Quarterly Review number 75, will, it is presumed, be not only generally instructive and entertaining to your readers, but furnish a strong justification for those Christians, who have struggled for a more appropriate and discriminating selection of sacred poetry in our churches, than existed in the psalms and hymns of Dr. Watts. F.

The Christian church succeeded to an inheritance of devotional poetry, as unrivalled in the history of verse as in that of religion. Doubtless the hymns of the Jewish people did not fall below the general splendor of that most sublime scene described in the Book of Chronicles:

'It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voices with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good, for his mercy endureth for ever; that then the house was filled with a cloud, even the house of the Lord. So that the priests could not stand to minister, by reason of the cloud; for the glory of the Lord had filled the house of God.'—2 *Chron.* v., 13, 14.

There appears little doubt, that those noble psalms, the 135th, and as the burthen seems to show, the 136th, were used upon this solemn occasion. The fifth verse of the 47th, 'God is gone up with a shout, the Lord with the sound of a trumpet,' points, in the opinion of learned men, to the august ceremony of the removal of the ark to the Temple; and the 97th, 98th, and 100th psalms bear, likewise, internal evidence to their having been used on this or some other great national thanksgiving. The temple of Solomon was utterly destroyed, and succeeded by that building, which afflicted its worshippers with a melancholy sense of its inferiority. According to the pathetic words of Ezra, 'many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice.' The building of Ezra was succeeded by the noble edifice of Herod, and that, in its turn, gave place to the 'abomination of desolation.' No wreck, no fragment of those superb edifices has escaped the total ruin; but the more lasting, the imperishable hymns, have survived, and will survive, till the end of time, to animate and exalt the devotion of all successive ages.

'For deeds do die, however nobly done,
And thoughts of men do in themselves decay,
But wise words, taught in numbers for to run,
Recorded by the Muses, live for aye,
Nor may with stormy showers be washt away,
No bitter breathing winds with harmless blast,
Nor age, nor envy, shall them ever waste.'

Yet it does not appear that the Psalms, indiscrimately taken, formed a part of the temple service. The Psalter was the great general collection of Hebrew devotional poetry, not the hymn-book of the temple or the synagogue. This distinction appears to us of great importance; nor will it be uninteresting or unprofitable to inquire which of these hymns were considered by the Jews as most appropriate for their congregational worship. The ordinary psalms, which were constantly sung, were these—on the first day of the week, the 24th psalm, 'The earth is the Lord's, and the fullness thereof;' on the second, the 48th, 'Great is the Lord, and greatly to be praised in the city of God;' on the third, the 82d, 'God standeth in the congregation of the mighty;' on the fourth, the 94th, 'O Lord God, to whom vengeance belongeth;' on the fifth, the 81st, 'Sing aloud unto God, our strength;' on the sixth, the 93rd, 'the Lord reigneth, he is clothed with majesty;' on the Sabbath, the 92nd, which is entitled a psalm for the Sabbath day, 'It is a good thing to give thanks unto the Lord.' At the additional sacrifice on the Sabbath, they sang one sixth portion of the Song of Moses, Deut. xxxii.; and at the evening sacrifice the Song of Moses, Exod. xv. Besides these regular psalms, the Jews had their proper psalms for their different festivals. On the 1st day of the year, the Feast of Trumpets, the 81st; at the evening sacrifice, the 29th. At the Feast of Tabernacles, the first day, the 105th, 'O give thanks unto the Lord;' the second, the 29th, 'Give unto the Lord, O ye mighty;' the third, 50th, at, or more probably to, v. 16, 'The mighty God, even the Lord, hath spoken;' the forth, 84th, v. 16; the fifth, 95th, v. 6; the sixth, 80th, v. 6; the seventh, 82nd, v. 5. Besides all these, they had their greater and lesser Hallel. The common or lesser Hallel, called, likewise, the Egyptian, was sung on all great occasions, especially at the Passover, and is supposed to have been that used by our Lord and his apostles, Matt. xxvi., 30. It consisted of the six short psalms from the 113th to the 118th. It is uncertain what psalms composed the greater Hallel. The temple choir contained never less than twelve singers, and each psalm was divided into three parts, and at every pause of the voices and musical instruments, the trumpets sounded, and the people worshipped. We have thought it worth while to notice this

last circumstance, though not strictly relevant; but if our readers, who may be interested in the question, will take the trouble of consulting the above-mentioned psalms, they will find that they are all general and congregational, not personal and individual. They speak the gratitude or the adoration of an assembled nation, not the private and peculiar feelings of some single devout worshipper, whose expressions naturally abound in temporary allusions to his own present peculiar circumstances. Their reverence for the name and prophetic character of David did not lead them to introduce into their public worship those exquisite elegiac poems, which he composed when under persecution by his rebellious son, or when deserted by his own familiar friend, or stricken by remorse at the enormity of those crimes for which he entreated the forgiveness of his God. Many, doubtless, in their private devotions, during seasons of sorrow and humiliation, recurred to the inspired writings, and addressed their Maker in the burning and thrilling language of their great national poets. But the public service of the temple was, as it were, the voice of the whole people, and nothing was appropriate there but what all could share in common, the general goodness and mercy of the Almighty to the race of Israel; the glorious promises of favour and protection to all the seed of Abraham.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 7, 1829.

THE JEWS.

The Caraite Jews are considered as approaching much nearer to pure Judaism, in their belief and practices than any other of the various Jewish sects. The mass of the Jews are under the influence of the Rabbis, who, like the Romish Priesthood, in the darkest and most corrupt ages of the Christian church, exert their influence to thicken the mists that hang over the minds of the people, and to prolong the reign af error and darkness.

Those who profess to be much acquainted with the character and prejudices of the mass of modern Jews, and with the state of mind among this people in relation to christianity, consider that the greatest present obstacles to their general conversion to christianity, are, not their *attachment* to pure Judaism, but their *departures* from it—their bigotted attachment to the *corruptions* of their religion, and to the Talmud, and their blind submission to the directions of the Rabbis. The Curaite Jews are persecuted by the other Jews, for their rejection of the Talmud, or in other words for the (comparative) simplicity and purity of their faith as Jews.

BOOK OF JASHER.

The English papers inform us that the Book of Jasher, mentioned in Joshua, has been discovered in Persia. The manuscript is supposed to have been preserved in Persia ever since the return of the Jews from the Babylonish captivity. It was obtained at great expense. It is found to contain a minute account of the Battle of Gideon, when the sun miraculously stood still. The New-York Enquirer says:—

"There are yet many interesting biblical discoveries to be made, and it is evident they will be made in Persia, for the Jews, after their seventy years' captivity, left several of their sacred books in Persia, which were preserved by that portion of their brethren who were content with the administration of Cyrus, and preferred remaining in Babylon. The permission granted by that monarch, and confirmed by Darius, permitting them to return to their native land, was so promptly accepted, that many religious works were left behind. There are, at least, eight or ten Books, referred to in the Bible, of which no traces have been found. They are 'Book of the acts of Solomon,' 'Book of the Chronicles of the Kings of Judah,' 'Book of Samuel the Seer,' 'Book of Nathan the Prophet,' 'Book of Gad the Seer,' 'The Visions of Iddo the Seer,' 'Book of Shemiah the Prophet,' 'Book of Jehu.'"

Great interest may well be felt in the recovery of these books. They would afford much satisfactory information, and would probably settle questions on which there are contradictory opinions. It is believed that if these books exist, they are to be found in Persia; and Ecbatana, the ancient Shushan, is supposed the most probable place of their deposit.

CANDOR.

In noticing the late annual report of the Boston Sunday School Society, the Christian Watchman alludes to the prejudices formerly existing among Unitarians in regard to Sunday Schools, and to the influence of actual experiments in removing these prejudices.

"There is developed in this fact, a feature of society, which is highly gratifying. We see a candor, which surmounts all pre-conceived opinions, and a willingness to be taught even by those, from whom, perhaps, we may have spurned instruction. We should delight to see this openness to conviction, pervade all denominations of professing Christians, in relation to all Christian doctrine and religious conduct."

We most cheerfully reciprocate this sentiment; and, though we may ourselves sometimes err in giving place in our columns to articles that have a savor of severity and unkindness, yet our purpose is to avoid this, and to do what we may to encourage openness and candor and a favorable interpretation of motives between the various sects.

New Church. The Congregational Unitarian Church recently erected in Dover N. H. is now nearly completed. The course of this newly formed society has thus far been harmonious and prosperous, and it prospects are highly encouraging. Mr. Samuel Kirkland Lathrop, from the Theological School at Cambridge has accepted a unanimous invitation of the society to become their minister, and is to be ordained on the 18th instant.

We understand that the church is to be dedicated on the same day, previously to the services of ordination.

We have much pleasure in being able to state that Mr Ralph W. Emerson, has accepted the invitation of the Society of the Second Church in this city, to become their minister, as colleage with the Rev. Henry Ware, jr. It is expected the ordination will take place early in the month of March.

SLAVERY.

The effect of slave-holding in destroying the tender and kind sympathies of our nature, is well illustrated by the following appendage to an advertisement in a late number of the Geogia Hancock Advertiser. David Kendall of Newhope, Hancock Co. Geo. offers ten dollars reward for the apprehension and delivery to him or any jailer, of his negro boy Henry, aged 18; and after a discription of his person, he adds;—

"Having adopted in his youth a course of conduct which if persevered in, will probably lead him into greater difficulties, I desire that any Jailer into whose custody he may come, will furnish him with a *comfortable* assurance of the salutary tendency of jail discipline, by giving him ten lashes with a whip every day, provided he should not remain longer than ten days."

AFRICAN RESEARCHES.

Of those who have recently embarked on expeditions of discovery in Africa, it is now ascertained that all have fallen victims to the climate or the barbarity of the natives, excepting Major Laing and Mr. Dickson; and respecting them the accounts are so various and contradictory that great uncertainty exists whether they are living.

Major Laing volunteered to go from Tripoli to Timbuctoo, and thence to follow the course of the Niger to its termination. He left Tripoli on the 17th July 1825, in company with the Sheik Babani, who promised to conduct him to Timbuctoo in two months and a half. The greater part of the journey was prosecuted successfully; but having arrived within about twenty days journey of Timbuctoo, the party was attacked by robbers, and Laing was severely wounded. The last information received from him was July 10, 1826, from Azoad a place not far from Timbuctoo. The long time which has elapsed since the last intelligence excites fears that Laing has shared the fate of others. Reports have been currently circulated and have been believed by some, of his having been murdered; but it is suspected that his letters have been intercepted and that it was all an artifice of the Bashaw or his ministers to extort money. The Bashaw was induced however, in Nov. 1827 to send two persons to Timbuctoo to ascertain the fate of Laing. The result of this mission is not yet known. Many entertain strong hopes that he is still living. The following passage is from the Quarterly Review of July.

"The journals of Laing, which have been received at the Colonial-Office, are carried down only to his departure from Ensala; the rest are wanting. If Laing actually reached Timbuctoo, and we entertain no doubt whatever of that fact, his observations would be curious, as describing a city which, as far as we know, no European had previously visited; we have no doubt it is little more than a large collection of mud-built huts; but its being the great central mart of Soudan, and its supposed proximity to a river which, like the city, has obtained more celebrity than it deserves, must have afforded scope for many interesting remarks; which, we trust, may yet be saved."

The other Traveller, Mr. Dickson, was one of Captain Clapperton's party, who attempted in November 1825 to reach Timbuctoo from the bight of Benin. Capt. Clapperton, as is ascertained by the return of his servant died at Soccatoo, on the 13th of April 1827, after a month's illness brought on by a severe attack of Dysentery.

Mr Dickson proceeded towards Soccatoo, by the way of Abomey and Shar. The last certain intelligence respecting him was at Shar, in April, 1826. In November, 1827, when Clapperton's servant left Soccatoo, nothing had been heard of Dickson at that place, and it is feared he has fallen a victim to the climate. The Quarterly Review says, however, that "some of his countrymen, who know him, persuade themselves he will yet turn up." From this work we take the following paragraph.

"We trust there will now be an end to the sacrifice of valuable lives, in prosecuting discoveries on this wretched continent, of which we know enough to be satisfied that it contains little at all worthy of being known;—a continent that has been the grave of Europeans, the seat of slavery, and the theatre of such crimes and misery as human nature shudders to think of;—where eternal war rages among the numberless petty chiefs for no other motive than to seize the innocent families of the original natives, and sell them into perpetual slavery."

American Sunday School Union. This Society grew out of the Philadelphia Sunday School Union, which was established in 1817 In May 1824 the constitution of the Philadelphia Society was so altered that it became a general Society and took the title of the American Sunday School Union. At this time (1824) it had in its connexion 49,619 children under the care of 7,000 teachers in the different states. In 1825 they had increased to 82,697. in 1826 to 135,674, in 1827 to 174,191, and in May 1828 to the number of 259,656 children and 32,308 teachers.

The sales of books from the Depository of the Union amounted during the last year to $53,650. Special exertions are now making to increase the contributions to the society, and to extend the sphere of its operations.

ORIGINAL COMMUNICATIONS.

CONSCIENCE.

For the Christian Register.

MR. EDITOR,—

"O, an you talk of conscience, I must have mine eye upon you." *Shakspeare.*

How convenient it often is to be possessed of a tender conscience? to be able to plead, in defence of conduct intrinsically wrong, that we were impelled to it by a sense of duty, by the fear of God, and a love for the souls of men! On this plea Christians in every period of the church, so far as the spirit of their age would permit, have persecuted their brethren. Armed with this plea, *verily thinking that he did God service*, Saul, the persecutor Saul, *breathing out threatenings and slaughter against the disciples of the Lord, made havock of the church, entering into every house, and, haling men and women, committed them to prison.* On this plea reputed heretics, that is, all such as presumed to dissent from the opinions of the majority, have been fined, censured, excommunicated, imprisoned, banished from the country, tortured, burnt alive by a slow fire and their ashes scattered to the four winds of heaven. The public guardians of the faith felt it to be their duty to employ all the means in their power to defend that faith against all the encroachments of error.—They seem, not once to have suspected that the error might be on their side, or that the sin of uncharitableness might be more heinous in the sight of God than the holding of any speculative error. Virtually claiming to be infallible, they have thought themselves warranted by the Apostolic injunction: "Contend earnestly for the faith &c." to employ not only the lawful weapons of spiritual warfare, but others drawn from the armory of hell, which in the name of God and of conscience they directed against their adversaries.

Yes; the plea of conscience has been made in defence of conduct the most base and reprehensible. I cannot but think that it would be well for those persons, who at the present day are so ready to plead conscience in defence of the only species of religious persecution, which the liberal spirit of the age will permit, to look upon those not very remote times, when the same plea was made with quite as much confidence, and by men as much distinguished for piety as themselves.

I was led into this train of thought by an article in the Spirit of the Pilgrims, the writer of which undertakes to give the reasons why the Orthodox should not exchange with Unitarian ministers. They cannot, the writer maintains, with a good conscience, hold christian and ministerial intercourse with them. "Orthodox ministers, who have refused fellowship and ministerial exchanges, have declared, that they act thus from convictions of duty; & that it appears to them God has commanded them to adopt this course." That is to say they verily believe that they should do wrong—sin against God, by admitting a Unitarian minister into their pulpits, or by sitting with one in an ecclesiastical council. True they have not always been of that opinion. Time was when their views were more liberal or their conscience less tender. But the times have changed, and *some* men have changed with them.—Now, neighboring ministers, once in harmony, are at variance. They look upon each other with coldness. Social intercourse between them and their families has almost ceased. They are fast becoming strangers to one another, and when they meet it is with no joyful greetings, as in the intercourse of Christian friends and brethren. Whence has all this alienation of affection proceeded? To what and to whom is it owing, that ministers and churches once in habits of free and delightful intercourse, can no more unite in acts of Christian fellowship? I answer;—The Orthodox are taught and made to feel that it is their duty—a duty paramount to all others—to abstain from every act which could be construed as an admission that Unitarians are Christians.

Hence *the orthodox man, who belongs to a very small minority in a Unitarian parish, ought not to contribute one cent of money to support it: if a member of a Unitarian church*, he must *remove his church relation*, lest after his death, *his example should be quoted in opposition* to what Unitarians call the Orthodox system of exclusion and bigotry.

Hence too the Orthodox minister must neither invite, nor permit Unitarians to supply his pulpit on any consideration whatever. *He may if invited occupy a Unitarian pulpit.* "It may perhaps," I quote the very words of the writer in the Spirit of the Pilgrims, "be the duty of the Orthodox minister to accept them (such invitations) that he may proclaim the truth, as he understands it with plainness, yet kindly and mildly, to those, who in his opinion, have not received it." He may also go into a Unitarian parish *without the knowledge, or contrary to the wishes of its minister*, and preach to those within its limits who are disposed to hear him: But here it occurs to the writer that perhaps Unitarian ministers may think to avail themselves of this plea, and *in like manner break in upon the peace of Orthodox societies.* But no; this will not do for them. *They* do not believe the Orthodox to be *so essentially erroneous*, as to endanger their salvation; and, therefore, *they* cannot plead the same reason for such a course as the the *Orthodox.* Mark, Mr. Editor, how much we lose by our catholicism! what a pity it is that we cannot *in conscience* regard the errors of our Orthodox brethren as fundamental, so that we might feel authorized to denounce and excommunicate them, as they do us! How convenient for us would it be to have that tenderness of conscience, which would justify us in every case and under any circumstances whatever in withdrawing our support from Orthodox ministers and in making every effort in our power to bring them under suspicion as false teachers and Deists in disguise?

But alas this privilege is denied us. We must not even open our mouth to complain of the exclusive spirit and practice of the Orthodox. They may treat us as heretics and infidels, and plead conscience for so doing: but if, to show them the danger of their own plea, Unitarians are exhorted to withdraw their support from Orthodox ministers, *this* the writer says, *is uncharitable, because it does not display that tenderness for the conscientious scruples of others, which the Gospel requires. It is intolerant. It is persecution. It is high time, therefore*, the writer adds, *that the tables should be turned, and the charges of uncharatableness, intolerance, and persecution, which have been so long borne in silence by the Orthodox, be transferred to the other side.*

You see then, Mr. Editor, how the case stands with us. A war of conquest and extermination is waged against us. And the Orthodox are combining all their forces to carry it on. They will make no compromise; they will listen to no terms. According to them Unitarianism is another gospel; and Unitarians have no title to the Christian name. They profess to hold, and they maintain in their writings, that Unitarian ministers are *the false teachers*, spoken of by the Apostle Peter, who should *privily bring in damnable heresies even denying the Lord that bought them, and who should bring upon themselves swift destruction.* They call upon their brethren every where to come out from among them and to be separate from them; and not to touch the unclean thing. By a most gross perversion of Scripture, they apply to them epithets which were bestowed by apostolic authority, on the abettors of some vile and impious heresy, which long ago passed into oblivion and which would not be tolerated for a moment by any class of Christians at the present day; and in this way they persuade vast numbers to join their standard and to go forth to fight against the enemies of the Lord.

But we must not stir a foot or lift a finger in self-defence. We must not even complain whatever treatment we receive. And why? Because forsooth, they act *conscientiously* in all they do. They do not wish to harm us but to do us good. If they attempt to break up the peace of our societies, it is all done for conscience-sake. They would not hurt so much as a hair of our head. If they sow the seeds of discord in the domestic circle; and set the wife against her husband and the daughter against her mother, they can still plead *conscience* in their justification, and maintain that the disorders which they occasion are infinitely outweighed by the good which they accomplish. We must therefore bear it all in silence, for to complain would evince *a want of that tenderness for the conscientious opinions of others, which the Gospel requires.*

Mr. Editor, I respect the conscientious opinions of my brethren, and would treat them with all possible tenderness, so long as they do not interfere with the rights of others: but when the plea of conscience is made in defence of conduct intrinsically wrong, I acknowledge that I can feel for it very little respect.

LIBER.

For the Christian Register.

MR. EDITOR.—

I am very desirous of seeing some sound Orthodox explanation of that passage, (Eph. iii. 9.) which speaks of God as having 'created all things by Jesus Christ'—Trinitarians all say that Christ created the world himself; and they usually bring the following passage from Isaiah, to show that it was not by any second being, agent, or instrument that he acted, but by and in himself alone. "Thus saith the Lord, thy Redeemer—I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself"—(see Mr. Cornelius' sermon on the Trinity.) But in this passage of the Apostle to the Eph. God is expressly said to create all things BY *Jesus Christ;* so that whatever these names, God and Christ, signify, it is plain that the Creator acted by an instrument, and that that instrument was Jesus Christ, and in this case, of course, there can be no reference to his human or double nature.

I am aware that the words 'by Jesus Christ,' in this place stand on poor if any authority. Griesbach entirely omits them. Adam Clarke, glad so easily to escape from a difficulty, says of them—"no *inferiority* of Christ can be argued from a clause of whose spuriousness there is the strongest evidence"—and Prof. Stuart, I believe, says nothing about the passage. Some how or other, these good people will avail themselves of a false reading or spurious text, when it will help their cause. But, if I mistake not most of them do adhere to this passage still. And if they do not, the difficulty remains, for the same assertion is made in Hebrews i. 2, viz. that God made the world *by his Son.*

How then can this be consistently explained? Mr. Stuart says that it implies 'a distinction between Father and Son;' and this distinction he regards as a scripture doctrine. In this Mr. Cornelius follows him. Now what this distinction means, or how it relieves the difficulty, or how it is consistent with perfect equality in the persons of the Trinity, is more than I can even conjecture, and I wish any one, who can, would inform us. To my mind, it is about as consistent as that illustration of the two natures in Christ, which the Orthodox appear to think entirely satisfactory; viz. that there is no greater difficulty in *his* two natures, than in *our* two natures, mortal and immortal! which means, if it mean anything, that Christ was but a man after all, like one of us—and that a man may say, he does not know or cannot do a thing, when he only means that *his body* does not know or cannot do it. Is this truth? Is it reverence for Christ and Scripture?

QUÆRO.

LADIES' READING ROOM.

For the Christian Register.

Extracts from a Letter, dated Jan. 27th, 1829.

Among other things of interest mentioned in your last letter to me, my dear niece, is a proposed plan, for opening a public reading room in your city, for the use and benefit of ladies exclusively, and you ask my opinion upon this subject. My judgment, my dear, is against it decidedly, and I regret that it has ever been suggested. I hope the reason and good sense of the ladies of your city will decide against this plan. But if enthusiasm for literary pursuits has for a time unsettled reason, there is a weapon of power—ridicule—which will, I hope, be used unsparingly by the other sex, till it effect its purpose and prove this project as unadvisable, as it is unnecessary, and unwise. I believe there are but few ladies who cannot readily command all the books, which their leisure, or abilities may give them an opportunity to read; and if there are some who cannot indulge their taste for intellectual pursuits to the full extent of their wishes, I should be inclined to fear their interest was excessive; and that it was safer for them to deny themselves, than to seek gratification at a public room.

Books are now in the hands of both sexes and of all ages. Knowledge is no longer confined in one channel, to which only a favored few have access;—it flows in a thousand streams, whence all who thirst for its waters may drink freely. I would not curtail the literary privileges allowed to females at this period. I esteem them highly, and perhaps for this reason I am the less willing they should be either misused or abused.

Home is woman's sphere. Let it be her ambition to shine there. Why should she seek publicity? Will it heighten her charms or increase her power? No—but it may diminish both.

Knowledge "though richer than Peruvian mines,
"And sweeter, than the sweet ambrosial hive,
"What is it,—but the *means* of happiness?
"*That* unobtained, than folly, more a fool."

Knowledge as a *means* of happiness, must designate that application of it which is wisdom;—and *this* result of knowledge—*wisdom*,—practical *wisdom*, is all that women should desire. Mere acquisition of either language science or art, is to be deplored as much if not more, than ignorance, for the latter seldom leads us to act out of character; while the former unaccompanied by good sense and judgment will often mislead the mind into the paths of false philosophy. What can be more disgusting than Miss Wright as a lecturer, Mrs. Royal as a book maker, and Miss Livermore as a preacher!—And why is it that we shrink from such a display;—because these women are out of their place—their minds want balance, and they are invading the province of man. Let us beware, dear A. lest we make our literary acquirements, rocks, on which we wreck alike the delicate barks of our happiness and respectability.

If a woman's literary tastes and acquirements lead her to neglect her family, while she is writing an essay or reviewing a novel—if her knowledge do not make her more scrupulous to "see well to the ways of her household" I should deem her learning of little worth and not to be desired.

It is an error in the present popular systems of education (which will in time correct itself) to make great acquirements the grand object;—while the practical application of what is learned is too much neglected.

A public reading room for ladies, if much resorted to, would often separate them from their duties, and make the quiet of their homes like loneliness. Who has not felt enough of the fascination of literary pursuits and leisure, to know, that often and often (if separated from their families, and with the best intentions to the contrary notwithstanding) they might be induced to let hour after hour pass unheeded by—spell-bound by the magic of Poesy—wandering in the fields of Romance, following, by the light which History affords, the current of past times, or gazing with ever new delight upon the varying scenes afforded by the artist's pencil—while the fires on their own hearth-stones would grow dim, their children need a mother's care, their servants grow negligent, and their husbands find a comfortless home, where they looked for a cheerful welcome.

I cannot well imagine how wives and mothers could possibly find any time to spend in a public reading room;—and for young ladies, surely, such a resort can hardly be considered desirable. It would lead to a love of desultory reading of no profit. The studious would not go there—for who could study in public. In a little time it would be deserted or become a fashionable lounge where the idle would waste precious hours. There are but few women amongst us, who can give themselves wholly to literary pursuits; and I could wish this number diminished rather than increased. In the domestic circle, either as a mother or a daughter, a woman may pursue fearlessly the various paths of knowledge; for with her family about her and possessed of common feelings she cannot forget the claims they have upon her and the better she is taught and the wiser she becomes, the more readily will she answer these demands.

Perhaps you will think me too serious upon this subject; but when you have lived as long as I have, my dear niece, and a little of the ardor of youth has subsided, you will be better able to understand the feelings which have dictated these sentiments. *I* would have woman, all she may be, all she can be, when she rightly understands her privileges and relative duties.

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For the Christian Register.

Connecticut—Those of your readers, Mr. Editor, who do not already know it, may be glad to be informed, that the truth, as we hold it, is making its way steadily in the state of Connecticut, and that now many are asking what Unitarianism is, where heretofore they have hardly ventured to pronounce the name, unless with a shudder. In the towns of Suffield and Enfield they have for some time had Unitarian preaching as often as they could get it, and several have legally withdrawn from the Orthodox. If the cause of this were demanded, and no other could be given, I think it would be enough to mention the fact, that the minister of one of those towns not long ago said in his pulpit, that "*for a man to be a Unitarian, he must be either a knave or a fool*"—It would be strange if Unitarianism did not thrive under the preaching of such a creature. One hardly knows whether to blame or to pity him most. It is quite divertiug to hear these preachers, who think they must say something against Unitarians, but know not what to say, judging and condemning the minds and hearts of some men, to whom learning and religion are more indebted than to any that can be named!

NATIONAL LEGISLATURE.

SENATE.

Jan. 26. The principal part of this day was occupied in the discussion of private bills, and the transaction of Executive business. On Tuesday the 27th but little business of interest was transacted. The Senate refused to go into the consideration of Executive business. On Wednesday the principal part of the sitting was occupied in discussing the bill authorizing subscription on the part of the U. States to the stock of the Louisville and Portland canal. The same was passed on the 29th.

Jan. 29. Various petitions were presented. Among others, one from Boston, against the Tariff.

Jan. 30. Resolutions of the Legislature of Pennsylvania were submitted respecting the abolition of Slavery in the District of Columbia. After the consideration of Executive business the Senate adjourned to Monday Feb. 2.

HOUSE.

Jan. 26. The bill respecting the Supreme Court was committed to the committee of the whole on the state Union. The subject of the repair and preservation of the Cumberland road was considered in committee of the whole. The same bill was taken up in committee on the following day, and discussed at length.

A resolution was adopted that the House meet at 11 instead of 12 o'clock, after the 29th.

Jan. 28. Among other business of a less important nature bills were reported respecting fortifications, and respecting the compensation of members. The Cumberland road bill was taken up in Committee, as it was also on the 29th, but the question of passing the bill was not taken.

Jan. 29. A bill to abolish the office of Major General was introduced and referred to a Committee of the whole on the state of the Union.

Jan. 30. Resolutions were submitted providing a method of determining on claims against the United States, The subject of allowing the sale of Lottery Tickets in the District was taken up and discussed. The subject was referred to the Committee on the D. C. with instructions to report a bill totally prohibiting the sale of tickets in the District.

MASSACHUSETTS LEGISLATURE.

SENATE.

Jan. 30. The bill relative to Banking was further discussed. A petition relative to Marshfield beach was committed. An order was passed giving the Treasurer of the State, directions to report the state of the present debt of the Commonwealth, and its anticipated income for the coming year.

Jan. 31. An order of inquiry from the House respecting surveys of a route for a Railway or a Canal from Plymouth to Wareham, was concurred in. The bill relative to Banks and Banking was further discussed. Adjourned to Monday.

Feb. 2. The only bill passed this day was one for the incorporation of the Salem Fireman's Insurance Company. Several resolutions on subjects of a private nature were passed. A bill was reported on the subject of governing and training the militia.

Feb. 3. The bill relating to Banks and Banking was further amended and passed to be engrossed. The bill to incorporate the Boston and Canton Cotton Manufacturing Company passed to be enacted in concurrence.

Feb. 4. The Committee on Manufactures reported several bills.

A Message was received from the Governor, containing a document from the General Assembly of Georgia, on the subject of the Tariff.

The bill to incorporate the Salem Theatre, was negatived on the question of passing it to be engrossed.

Feb. 5. Several bills were rejected in the second reading. Much business was transacted this day, but no bills were finished. A motion for reconsideration of the vote respecting Salem Theatre was negatived 21 to 14.

HOUSE OF REPRESENTATIVES.

Jan. 30. The Salem Fireman's Insurance bill was passed to be enacted.

An order of inquiry was passed respecting the survey of a route for a Railway or Canal from Plymouth to Wareham. The subject of a State Tax was again discussed, and the question decided in the negative by yeas and nays. Yeas 155; Nays 129.

Jan. 31. The death of Mr. Taber of Fairhaven, a member of the House, was announced, and a committee appointed to consider what order should be taken.

Several resolves on local subjects were passed.

The funeral of Mr. Taber was attended in the Representatives Hall at 3 o'clock.

Feb. 2. Several petitions were presented. Orders of inquiry were passed. Resolves were passed relative to the distribution of the Railway report.

The question of licenceing the sale of Lottery Tickets was decided in the negative, 164 to 5, and a committee was appointed to see what measures could be taken to prevent the sale of Lottery Tickets in this state.

Feb. 3. The subject of reduction of salaries was referred to the Committe of retrenchments.—The subject of providing an asylum for lunaties was committed to a special committee. Several orders of inquiry were passed, also several bills passed stages No finished business was reported.

Feb. 4. The Committee of Finance reported a bill to repeal all laws exempting property of persons from taxation. The report of the Committee on education that it is inexpedient to pass a general act for the incorporation of Lyceums was laid on the table.

Feb. 5. The general business of the session was advanced this day as usual; but few questions however were finally settled. The following bills passed to be enacted—to incorporate the second parish in Lowell, and the Willimansett Manufacturing Co.

DOMESTIC SUMMARY.

How to prevent Law Suits.

We are indebted to the New-England Farmer for the following statement, so honorable to the parties concerned, and so worthy to be recorded as an example for the imitation of all men.

Some time since, it was in October, the weather being favorable for clearing land, A. H. determined to burn away the brush in one of his pastures; the fire ran faster than was expected, and extended into the wood lot of his neighbor N. H., where it did considerable damage before it could be subdued. N. H. was absent on a journey, at the time, and on his return met with A. H. who expressed his regret at the accident which had taken place, and his readiness to satisfy him for the loss. Let us refer the case, said A. H., and the damages to be assessed, to two men we can trust, and let those men be you and I.

Your proposal, Mr. A. H. is very fair; but in such cases, two men have been known, at times, not to agree; therefore, I would propose to you, to leave it to one alone, and let that man be your good self. You will take the case into consideration, and when we meet again, you will inform me at what amount you have fixed the loss. The next time they met, A. H. informed N. H. that he had walked over his wood lot, and that from the best opinion he could form of the injury it had received, he had estimated the loss at sixty-five dollars. N. A. professed himself perfectly satisfied with the liberal damages which A. H. had brought in; but, neighbor said he, it is a hard case, and therefore, I will propose to you, that we should divide the loss; you pay me one half, and I will bear the rest.

The parties alluded to, are Amos Harrington and Nathan Hagar, of the Rev. Mr. Field's parish. Happy the town where hard cases, and all cases, are generally settled under the mild influence of such feelings! Happy the State where such spirit should prevail! Justice, equity and peace! It would have a tendency to shorten and simplify the work of legislation, and to relieve of part of their labors the ministers of the law. It would hasten the promised and happy period, when the moral Rose is to bloom in the wilderness.

J. M. G.

Weston, 28th Dec. 1828.

Howland's Improved Artificial Legs. A correspondent says that having seen one of these limbs, he hesitates not to pronounce it a very ingenious piece of mechanism; and thinks it withal deserving the patronage of those who may *stand* in the need of such an auxiliary. It is principally made of a light, but strong kind of wood, with joints at the knees, ancle and toes, which are governed by springs, &c. and the whole covered with soft leather. A socket is made in the upper part, to fit to the remains of the original leg, and suspenders, passing over the shoulders, fasten it to the body, and sustain it in all its movements, at the control of the bearer. The inventor, (Mr. Southworth Howland) resides in West-Brookfield, Mass. where he has for several years past made these limbs for such as wanted them; and of above *one hundred*, which have been worn by nearly as many individuals, our correspondent says, he has never known an instance which failed to give entire satisfaction. He thinks the invention needs only to be more generally known to be more generally esteemed, and used by that unfortunate class of our fellow citizens who have lost either of their limbs by amputation.

Statesman.

Newspaper Changes. The Messrs. Tappans have relinquished all interest, part and lot, in the establishment of the Journal of Commerce, which paper has been purchased by Mr. Hallock, late of the New-York Observer, and Mr. Hale. Mr. Tracy who lately came from Vermont to edit the Journal, we are informed supersedes Mr. Hallock in the Observer.

The National Advocate ceases to exist this day, and so does the Statesman, as an evening paper. These papers have been united, and on Monday morning a new paper, called the Morning Herald, will be issued to the patrons of both, under the joint direction of Mr. Carter and Mr. Conant. *N. Y Com. Adv.*

French Spoilations. The following paragraph appears in the Baltimore Patriot of Thursday evening.

A letter from Washington dated last evening says—The Committee of the Senate have decided to report a bill granting two millions of dollars to the claimants for spoilations committed on our commerce by French cruizers previous to 1800, relinquished by Treaty in consideration of our being released from the guarantee of the French Colonial possessions.

Vast increase of population. The Indiana Gazette states that the increase of population in that state, during the past year, is estimated at "*one hundred thousand persons.*"

In reference to the late duel in Augusta, Geo. in which Col. Nixon was killed, the Augusta Courier says;—

"Measures are in preparation to bring the actors in a late tragic scene in our vicinity, within the operation of the insulted laws. Our Governor will be called upon to demand the delinquents of the Governor of South Carolina."

The premium offered by an Association in Geo. of a Gold Medal, for the best Essay on Dueling, was awarded to Wm. Jay, of Bedford, (New-York.) The compliment, says a southern paper, was a highly gratifying one—as the selection was made from twenty-two received.

The second Anniversary of the Anti-Duelling Association of Savannah wss celebrated in that city on the 15th inst.—On which occasion an address was delivered by M. H. M'Allister, Esq. which in the language of a Savannah paper "was happily conceived, ably argued, and most aptly illustrated, in his own very best manner.

In a speech of Mr. Livingston, at New-Orleans, he stated that sixty millions of dollars were invested in the Southern States, in the culture of Sugar—which at present yielded an income of about five per cent.

FOREIGN.

Among the Critical Notices, in the last number of the Monthly Repository, is one of Mr. Hurlbut's pamphlet, entitled "Presumptive arguments in favor of Unitarianism." Two short quotations from the pamphlet, are introduced with the following remark of the Editor.

"We shall give a specimen or two of the style of this well-reasoned and conclusive pamphlet, which well deserves a reprint in this country."

Sandwich Islands. The U. S. frigate Guerriere is about proceeding on a cruise, to touch at the Sandwich Islands. We learn from the N. Y. Journal of Commerce that a very satisfactory and valuable communication is to be conveyed from the Cabinet to the King and Chiefs of the Sandwich Islands, under the great seal of the nation, together with presents from the President, as follows.

For the King, a pair of Globes, a large Map of the United States, and a rich ink, sand and wafer stand.

For Kaahumanu, (the head chief, who is a woman,) a silver vase, with the Arms of the United States, and an inscription.

For the young Princess, two handsome silver goblets, with the same insignia and inscription.

For Boki, a large Map of the World. The same for Adams, and other articles for the chiefs next highest in rank.

In the official letter, our informant states that the character and object of the missionaries are acknowledged, and they and their work are commended to the King and Chiefs as involving the true happiness and best interests of the Islands. They are encouraged to enact laws for their own purposes, and to enforce them on their visiters, and requested to report to the Government of the United States any misdemeanors on the part of American shipmasters and seamen.

From England. English papers to Dec. 27th have been received in New-York. We give a few extracts from the New-York papers.

We hear that the Melville 74, is detained in Plymouth by command of Government, until further orders, and it is conjectured that Capt. Hill will be instructed to make a demonstration with this ship off Tangiers, with a view to bring the refractory chief of that place to a sense of propriety. The Melville has 200 troops on board.

Accounts from Lisbon insinuate that Don Miguel is actually *defunct*.

The King of England has received the young Queen at Windsor, as Queen of Portugal.

At a late aggregate meeting of the Catholics, Lord Killeen in the Chair, it was determined to petition for unconditional emancipation. It was furthermore agreed to petition in behalf of the Jews. Lord Lansdown and Sir Francis Burdett are to be requested to present the petitions.

A Toulon paper states, that, at a Council of Ministers lately held at Paris, it was determined that an expedition of 55,000 men should be sent to Algiers. The army in the Morea is to form a part of this expedition, which, it is added, will be commanded in chief by General Maison, who is to be made a Field Marshal. In the port of Toulon, great activity is said to prevail. The frigates Cybele and Iphegenie were to sail for the Morea very shortly.

Letter from the Duke of Wellington, to the Catholic Primate of Ireland.

London, Dec. 11.

"My dear Sir—I have received your letter of the 4th inst. and I assure you, you do me justice in believing that I am sincerely anxious to witness the settlement of the Roman Catholic Question, which by benefiting the State, would confer a benefit on every individual belonging to it. But I confess that I see no prospect of such a settlement. Party has been mixed up with the consideration of the question to such a degree, and such violence pervades every discussion of it, that it is impossible to expect to prevail upon men to consider it dispassionately.

"If we could bury it in oblivion for a short time, and employ that time diligently in the consideration of its difficulties on all sides, (for they are very great,) I should not despair of seeing a satisfactory remedy.—Believe me. &c.

"WELLINGTON."

The Mass. Journal has the following paragraphs, gathered from the late advices.

Accounts from Odessa to the 2d Dec. state, that the disasters of the Russians had been exaggerated, that they still remained in possession of many of the principal fortresses of Bulgaria, and that the Turks had not yet even beseiged Varna. The Russian winter quarters would appear to be on the right instead of the left of the Danube, whether according to some former accounts they had retired.

Certain official documents were shortly expected to throw much light on the uncertain affairs between the Russians and Turks.

In the *Morea*, the French are reposing for a time. The officers generally believed that an expedition would be fitted out for Candia. The dates are from Poros, Nov. 6.

A letter from Syra states, that great anxiety prevails as to the result of the conferences between the Ambassadors at Poros, in adjusting the boundaries between Turkey and Greece. It was maintained that the limits should be fixed at the Isthmus of Corinth. This opinion is said to have prevailed, with an exception in favor of the Island of Scio, on account of its misfortunes, and the large wandering population it still contains. A French frigate, it was added, had been sent to the Pacha of that Island, to desire him to evacuate it.

The cannonade of Silistria continued on the 18th Nov. but not with great vigor. New detachments were every day arriving on the right of the Danube. Count Diebitch has ordered each regiment of cavalry to send a commissary to Russia for horses, as the army must be raised to its full compliment by the 1st of January.

The Plague still continued at Bucharest Nov 24.

Wallachia is infested, in addition to all its other calamities, by hordes of wild boars and wolves who devastate every thing.

A letter of Dec. 10th, from *Lisbon*, by way of Paris, informs that new troubles had occured among the partizans of Miguel. The principal inhabitants of Lisbon, were resolved to take arms and join the Constitutional guerrillas. Miguel was alive Dec. 5, but the case was yet doubtful.

Mr. Bowring has received the title of LL. D. from the University of Groningen.

Hayti. The *question* of the Haytian indemnity is agitated in the French Council. The question is understood to be whether France shall be content with all that Hayti can do, or whether she will go to war with her.

Ordination. On the 12st ult. the Rev C. SPRAGUE HENRY of Brookfield, was ordained Pastor over the 2d Congregational Church and Society in Greenfield.

To Correspondents. We acknowledge the recept of several valuable communications, which will appear in due time. Our correspondents have our best thanks for their attention; and its continuance is respectfully and earnestly solicited.

MARRIAGES.

In this city, by Rev. T. F. Norris, Mr. Matthew M. Keating, of this city, to Miss Sarah Pettingill of Fayette, (Me.)

In Quincy, by Rev. Mr. Whitney, Mr. Daniel Baxter to Miss Abigail Curtis, daughter of N. Curtis, Esq. all of Quincy.

In Salem, Mr. Joseph Shatswell to Miss Sarah Pulsifer; Mr. Benjamin Pierce to Miss Ruth Valer.

In Bridgwater, by Rev. Mr. Hodges, Dr. Samuel Alden to Miss Mary Angier Hyde.

In Haverhill, Mr. William Simpson to Miss Harriet Jones, of Bradford.

In Shrewsbury, Dr. Lawson Mirick, of Brookfield, to Miss Caroline Pratt.

In Dartmouth, Capt. Caleb Kempton, of New-Bedford, to Miss Lovey Shearman.

In Providence, Mr. James M. Warner to Miss Sarah Brightman, formerly of Westport.

DEATHS.

In this city, Mr. Jeremiah Kahler, aged 86; Mr. John Fisher, aged 49; Mr. George Hunt, of this city aged 45; At the General Hospital, Mr. Ebenezer Young, aged 36; Mrs. Sarah, wife of Mr. Geo. Harris, aged 34; Mrs. Sarah Mitchell, aged 49, wife of Alexander Mitchell, and only daughter of Ebenezer Watts.

At South-Boston, Mr. Nathaniel Wheeler, aged 34; Jan. 31st. widow Hannah Boyden, aged 85, sister of Mr. John Hawes lately deceased.—"This woman was full of good works."

In East-Cambridge, Mrs. Sarah Pomeroy, wife of Mr. James Frost, aged 34.

In Salem, on Thursday morning, the 29th ult. about 5 o'clock, the honorable and venerable TIMOTHY PICKERING, aged 84 years—most of the incidents of whose eventful life were connected with the revolution, independence, measures and politics of our beloved country. He was Colonel of one of the first patriotic regiments in this State; afterwards an Aid to Gen. Washington, and subsequently Secretary of State, a National Senator, &c.

In Bridgewater, Mrs. Jane Mitchell, relict of the late Mr. Edward Mitchell, aged 87; Mrs. Hezediah Hayward, relict of Mr. Hezekiah Hayward, aged 75.

In Lexington, 23d ult. Mrs. Elizabeth, relict of the late Joseph Mason, aged 82; Mr. Joseph Harrington, aged 75.

In Ipswich, Mrs. Elizabeth, aged 59, wife of Mr. Daniel Kneeland.

In Newton, Mr. Darling Trask, aged 48.

In Hingham, Mrs. Deborah, wife of Jeremiah Hersey, 52.

In Scituate, Mr. Roland Bailey, aged 37.

In Abington, Mrs. Sarah, wife of Gridley Thaxter, aged 35.

In Plymouth, Mr. James Reed, jr. aged 40; Miss Fanny, daughter of Mr. Samuel Alexander, aged 16.

In Middleborough, Capt. Horatio G. Clark, aged 31.

In West-Newbury, Mrs. Mary Little, wife of Mr. Joseph L. aged 85.

In Kennebunk, Mrs. Jane J. wife of Capt. William Lord, jr. aged 24.

In Amherst, (N. H.) Hon. Clifton Clagett, Judge of Probate for Hillsborough County, and formerly member of Congress and Judge of the Supreme Court of N. Hampshire.

WANTED.

COPIES of the CHRISTIAN REGISTER, No. 2. of the present volume are wanted at this office.

Gentlemen of the Legislature who do not care to keep their papers—or snbscribers who do not keep regular files, will greatly oblige the editor by dropping this number into the post office, directed "Christian Register."

NOTICE.

PARCELS containing the Reports of the Boston Sunday School Society intended for the teachers in the Sunday Schools in the towns of Dennis, Brighton, Sterling, Hardwick, and Chelmsford, Mass. and Dublin, N. H. can be obtained at Messrs. Bowles & Dearborn's Bookstore, directed to the several superintendents. 3t. Feb. 7.

NOTICE.

DR. THOMAS GRAY, JR. informs his friends and the public, that he has taken a room at the upper corner of Cambridge and Belknap-streets, where he is ready to attend to the different branches of his profession. Jan. 10.

EVENING LECTURES ON ANATOMY.

TICKETS of admission to Dr. J. V. C. Smith's evening Lectures on Anatomy and Physiology, may be obtained of Brewer & Brothers, Apothecaries, No. 90 & 92, Washington-street, and of Dr. Fay, Winter-st. Feb. 7. 3t.

LIBERAL PREACHER—*for Dec.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 8. Vol. 2. for February. Containing a Sermon "On Heresy; its nature and effects;" from Rom. xvi. 17, 18—by Rev. Edward Richmond, D. D. of Dorchester, Mass. Feb. 7.

KENRICKS' EXPOSITION

COMPLETE.

MUNROE & FRANCIS' have completed the excellent COMMENTARY of Mr. *Kenrick* in three volumes, 8vo.

The Author says—"With the end of this history I finish the plan which I proposed to myself about nine years ago, that of delivering an exposition, accompanied with reflections, upon the historical books of the New-Testament; having gone through the entire gospels of Matthew and John, such parts of Luke as are not to be found in the above mentioned books, and the book of Acts. If Mark has been passed over, it is only because he agrees in general with Matthew, with only slight variations."

☞ Subscribers can be furnished with the third vol. immediately. Jan. 31.

TO BE LET.

THE Hall in Franklin Avenue, near Court-street, about forty-two feet by sixteen, suitable for a School, Lecture Loom, or any like purpose.

Inquire at No. 27 Court-street, or 40 Kilby-street. Jan. 17. tf.

SCHOOL ROOM TO LET.

TO BE LET, the well known School Room, back of St. Paul's Church, which has been successively occupied by Messrs. Colman, Parker, and Blake. The Room is furnished with Desks, Stove, and every convenience for use which will be disposed of for a reasonable price. Application to be made at said room. Dec. 20.

THIS day published by FREDERICK T. GRAY Boston, and G. & C. CARVILL New-York, the NORTH AMERICAN REVIEW.

CONTENTS.

I. The Decline of Poetry.
Lord Byron and his Contemporaries; with Recollections of the Author's Life, and of his Visit to Italy. By Leigh Hunt.

II. Scandinavian Mythology, Poetry, and History.
1. Edda Sæmundar hins Froda; Edda Rhythmica sive Antiquior, vulgo Sæmundina dicta. Pars III.
2. Svea-Rikes Hafder af E. G. Geijer.

III. Austin's Life of Gerry.
The Life of Elbridge Gerry, with contemporary Letters, to the Close of the American Revolution. By James T. Austin.

IV. Biography of a German Carbonarist.
Johannes Wit, genannt von Dorring. Fragmente aus meinem Leben und meiner Zeit.
John Wit, alias Von Dorring. Fragments of my Life and Time.

V. Flint's Geography and History of the Western States.
A condensed Geography and History of the Western States, or the Mississippi Valley. By Timothy Flint.

VI. Irving's Life of Columbus.
A History of the Life and Voyages of Christopher Columbus. By Washington Irving.

VII. The Epistle to the Hebrews.
A Commentary on the Epistle to the Hebrews. By Moses Stuart.

VIII. Hayti.
1. The Present State of Hayti, with Remarks on its Agriculture, Commerce, Laws, Religion, Finances, and Population. By James Franklin.
2. Histoire d'Hayti depuis sa Decouverte, jusqu'en 1824. Par M. Charles Melo.

IX. The Baltimore and Ohio Rail Road.
1. Report of the Engineers on the Reconnoissance and Surveys made in reference to the Baltimore and Ohio Rail Road.
2. Second Annual Report of the President and Directors to the Stockholders; and First Annual Report of the Board of Engineers to the Board of Directors, of the Baltimore and Ohio Rail Road Company.

X. Heeren's Historical Works.
1. History of the State of Antiquity. From the German of A. H. L. Heeren.
2. History of the Political System of Europe and its Colonies, from the Discovery of America to the Independence of the American Continent. From the German of A. H. L. Heeren.

XI. Simon Bolivar.
Historia de la Revolucion de la Republica de Colombia. Por Jose Manuel Restrepo.

XII. Saxe-Weimar's Travels
Reise seiner Hoheit des Herzogs Bernhard zu Sachsen-Weimar-Eisenach durch Nord-America in den Jahren 1825 und 1826.
Travels through North America, during the Years 1825 and 1826. By His Highness, Bernhard, Duke of Saxe-Weimar-Eisenach.

Quarterly List of New-Publication.

MR. WHITMANS SERMON.

BOWLES & DEARBORN, 50 Washington Street, have just published—"A Discourse on the Limited Influence of the Gospel,"—by BERNARD WHITMAN.

INSURANCE.

THE MERCHANTS' INSURANCE COMPANY IN BOSTON, conformably with their act of Incorporation, give notice that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, *and is paid in and invested according to law*—that they receive proposals and make insurance at their office, No. 38, State street, against the risk of Fire, as expressed in their policies—

On Dwelling-Houses and other buildings.

On Merchandise, Household Furniture, and other property.

On Factory buildings, Machinery, Stock and Tools.

On Ships and Cargoes in Port.

On qualified or contingent property, as on mortgages, life estates, property consigned, property held in trust, and property held as collateral security, provided that the nature of the interest to be insured, be made known and described.

They insure for any part of a year, or for one or more years, as the applicant may prefer, and they insure on the exclusive principle, by which they contract to pay all loss on the property until it amounts to the sum insured, unless the applicant prefers to take a pro-rata Policy at a lower premium, in which case they will insure on the pro-rata or average principle.

The Company also give notice that they continue to insure on MARINE RISKS, against the perils mentioned in their Policies as heretofore, not exceeding *Thirty Thousand Dollars on a risk.*

JOSEPH BALCH, President.
ANDREW G. WINSLOW, Sec'y. Nov. 22

UNITARIAN ADVOCATE.

THIS day published, by BOWLES & DEARBORN. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 2. for February, 1829.

CONTENTS.

Miscellany.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; An Address recently delivered to a New Unitarian Society, at the Ordination of their Pastor; Jewish Sacrifices; The Passover; Sin; Religious Impressions; "Weep for yourselves,—and for your Children;" The Watje Negress' Prayer; Proselytism; Party Names. Jan. 31.

BOOKS for SUNDAY SCHOOLS,

JUVENILE LIBRARIES, &c.

THE Boston Sunday School Society has just commenced the publication of a series of Books intended for Sunday Schools, Juvenile Libraries, &c. It is the intention of the Society to issue as many original works as they can procure of an approved character; and also to republish, such others as seem to them to possess superior excellence.—The extent of their plan is such, that they hope to be able to supply Sunday Schools, and Juvenile Libraries with all that can be essentially useful to children and youth of every age and capacity. It will be their aim to furnish the Books at as low a rate as they can without pecuniary loss, and as fast as the means they possess, and the encouragement given them will permit.

The subscribers are publishers of the above series of Books for the society, and will answer any orders for them with promptness.

The following are already published, viz.

Prices	sin	doz	hund.
Vol. 1. The Happy Valley	7	70	500
" 2. Happy Days	6	60	400

A discount from the hundred price will be made to those who purchase to sell again.

BOWLES & DEARBORN,
50 Washington-street, Boston.

B. & D. continue the publication of their series of Original Books for children and young persons, which are also intended for Sunday Schools and Juvenile Libraries as well as for Juvenile readers in general—Having just made arrangements by which the printing of these Books will be executed at a more cheap rate than heretofore, they will be enabled to make a corresponding reduction in the prices of the Books—they hope to offer them as low as any in the market. Jan. 10.

WHITMAN'S DISCOURSE.

A Thanksgiving Discourse, on the means of increasing *Public Happiness.* By BERNARD WHITMAN. Just published by Bowles & Dearborn, 50 Washington-street. Dec. 20.

POETRY.

THE YOUNGLING OF THE FLOCK.

BY ALARIC A. WATTS.

The last! the last! the last!
Oh! by that little word
How many hearts are stirr'd.—Miss Bowles.

Welcome! thrice welcome to my heart,
Sweet harbinger of bliss!
How have I look'd till hope grew sick,
For a moment bright as this:
Thou hast flash'd upon my aching sight,
When fortune's clouds are dark,
The sunny spirits of my dream—
The dove unto mine ark!

Oh no, not e'en when life was new,
And love and hope were young,
And o'er the firstling of my flock
With raptur'd gaze I hung,
Did I feel the glow that thrills me now,
The yearnings fond and deep,
That stir my bosom's inmost strings
As I watch thy placid sleep!

Though lov'd and cherish'd be the flower
That springs 'neath summer skies,
The bud that blooms 'mid wintry storms
More tenderly we prize;
One does but make our bliss more bright,
The other meets our eye
Like a radiant star, when all beside
Have vanish'd from on high.

Sweet blossom of my stormy hour—
Star of my troubled heaven!
To thee, that passing sweet perfume,
That soothing light is given;
And precious art thou to my soul,
But dearer far that thou,—
A messenger of peace and love,—
Art sent to cheer me now.

What tho' my heart be crowded close
With inmates dear tho' few,
Creep in, my little smiling babe,
There's still a niche for you!
And should another claimant rise,
And clamor for a place,
Who knows but room may yet be found,
If it wears as fair a face!

I listen to thy feeble cry,
'Till it wakens in my breast
The sleeping energies of love—
Sweet hopes, too long represt!
For weak as that low wail may seem
To other ears than mine,
It stirs my heart like a trumpet's voice,
To strive for thee and thine!

It peals upon my dreaming soul,
Sweet tidings of the birth
Of a new and blessed link of love
To fetter me to earth;
And strengthening many a bright resolve,
It bids me do and dare
All that a father's heart may brave,
To make thy sojourn fair!

I cannot shield thee from the blight
A bitter world may fling
O'er all the promise of thy youth—
The vision of thy spring;
For I would not warp thy gentle heart—
Each kindlier impulse ban,
By teaching thee—what I have learn'd—
How base a thing is man!

I cannot save thee from the grief
To which our flesh is heir,
But I can arm thee with a spell,
Life's keenest ills to bear.
I may not fortune's frown avert,
But I can bid thee pray
For wealth this world can never give,
Nor ever take away.

From altered friendship's chilling glance—
From hate's envenomed dart;
Misplaced affection's withering pang—
Or "true love's" wonted smart,
I cannot shield my sinless child,
But I can bid him seek
Such faith and love from heaven above,
As will leave earth's malice weak.

But wherefore doubt that He
Who makes the smallest bird his care,
And tempers to the new shorn lamb
The blast it ill could bear,
Will still his guiding arm extend,
His glorious plan pursue,
And if he gives thee ills to bear,
Will grant thee courage too!

Dear youngling of my little fold,
The loveliest and the last!
'Tis sweet to deem what thou may'st be,
When long, long years have past;
To think, when time hath blanched my hair,
And others leave my side,
Thou may'st be still my prop and stay,
My blessing, and my pride.

And when the world has done its worst—
When life's fever fit is o'er,
And the griefs that wring my weary heart
Can never touch it more;
How sweet to think thou may'st be near,
To catch my latest sigh,
To bend beside my dying bed,
And close my glazing eye.

Oh! 'tis for offices like these
The last sweet child is given,
The mother's joy—the father's pride,
The fairest boon of heaven;
Their fireside plaything first, and then,
Of their failing strength the rock;
The rainbow to their waning years,—
The Youngling of their Flock!

[From the Winter's Wreath.]

TIS HOME WHERE E'ER THE HEART IS.

'Tis home where e'er the heart is!
Where e'er its loved ones dwell,
In cities or in cottages,
Thronged haunts or mossy dell;
The heart's a rover ever,
And thus on wave and wild,
The maiden with her lover walks,
The mother with her child.

'Tis bright where e'er the heart is;
Its fairy spells can bring
Fresh fountains to the wilderness,
And to the desert—spring.
There are green isles in each ocean,
O'er which affection glides;
And a haven on each shore,
When Love's the star that guides.

'Tis free where e'er the heart is;
Not chains, nor dungeon dim,
May check the mind's aspirings,
The spirit's pealing hymn!
The heart gives life its beauty,
Its glory and its power,—
'Tis sunlight to its rippling stream,
And soft dew to its flower.

MISCELLANEOUS.

IRELAND AND THE IRISH.

A late number of the Eclectic Review contains a review of Christopher Anderson's "Historical Sketches of the Native Irish and their Descendants." The reviewer begins in the following spirited manner.

If Ireland were but situated in the Indian ocean or the South Seas, its scenery, its language and its history, to say nothing of the people, would render it one of the most attractive countries to English travellers on the face of the globe. If the Irish were but so fortunate as to be oppressed by the Turks the day of their liberation might even now be at hand. They might then be allowed to retain their religion, bad as it is, without forfeiting any of their claims to the sympathy of their fellow Christians; and all their turbulence would be set down to the account of patriotism. But as things are, St. George's Channel, notwithstanding the steam boats, forms a wider barrier between Ireland and the rest of civilized Europe, than would the whole expanse of the Atlantic; and its western coast is certainly in one sense further off from London, than New-York or Bombay. More Englishmen can speak Sanscrit, or perhaps Chinese, than can converse with the natives of the 'sister island' in their own original and most ancient dialect.

Who are the Irish? They are the people who come over to this country in shoals, bare-legged and ragged, at the beginning of hay-harvest, to mow and reap our fields. They are the hod-bearers of our bricklayers,—the Pariars of our social system.—They are the fellows of whom there is so much too many in Ireland,—who live upon potatoes, and multiply faster than the children of Israel under King Pharaoh, and towards whom we are reversing the ancient policy, by urging them to go out, by ship loads, into the western wilderness. They are, in fact, very much like the Jews,—for they are, in the first place, one of the most ancient nations in the world;—they speak a *dead* language, like the Poles who talk Latin;—they are foreigners in their own country; they are found every where, and are too often treated, like the Jews, with scorn and contempt. Who *were* the Irish? The teachers and civilizers of the barbarous and illiterate English; the conservators and revivers of western learning; the evangelists of the dark ages; the last people who bowed their necks to the Papal yoke, and this only when it was forced upon them, at the point of the sword, by England.

Mr. Anderson complains of the neglect of Irish antiquities and the Irish language; and the reviewer in reference to his remarks quotes Dr. Johnson, as follows.

Dr. Johnson, seventy years ago, expressed an enlightened curiosity on this subject. 'Ireland,' he remarked, in a letter to Dr. O'Connor, 'is known by tradition to have 'been the seat of piety and learning; and 'surely it would be very acceptable to those 'who are curious either in the origin of na-'tions, or the affinity of languages, to be 'further informed of the revolutions of a peo-'ple so ancient and once so illustrious. . . . '. . Dr. Leland begins his history too late. 'The ages which deserve an exact inquiry, 'are those times, for such there were, when 'Ireland was the school of the west, the 'quiet habitation of sanctity and literature.'

The reviewer proceeds:—

It should seem that, at all events, the Irish schools were in high estimation before either Oxford, Paris, or Pavia had become the seats of learning; and there is strong reason to believe the general tradition, that Irish scholars, fugitives from their own country, or seeking employment and patronage in other lands, were the instruments of distributing knowledge over the continent, and of rousing the dormant spirit of literary emulation. It is quite clear that, for several ages, the Irish took the lead, in both classical and theological learning, of the Anglo-Saxons, the French, and the Italians themselves; and the attainments of these remote barbarians excited the surprise of the haughty Romans.

The opinion is expressed that Ireland derived its civilization, religion and letters from Spain. Ireland. we are told, 'was in possession of the Holy Scriptures in her vernacular dialect, sometime before Wickleffe gave the New-Testament to his countrymen.'

In regard to the modern use of the native Irish language the review speaks thus.

We have been constantly told, that the Irish language is exclusively spoken and understood by comparatively few, and that it is fast sinking into desuetude. The result of recent surveys is most striking and appalling. Mr. Anderson gives it as his deliberate opinion, founded as well upon his personal investigation as upon official documents, that not fewer than *three millions* require that instruction should be conveyed to them through this medium. 'Two millions 'will be found in Connaught and Munster 'alone,—a number equal to the whole pop-'ulation of Scotland,' and five times that of its Gaelic natives. The islands of Ireland alone, of which nearly 200 of various sizes were inhabited seven years ago, contain about 50,000 souls,—without schools or places of worship in their vernacular tongue.

Of this portion of the united kingdom, almost every Englishman has hitherto known as little as of Borneo or Sumatra. These native foreigners have been as completely left out of all calculations, especially of a moral or a religious character, and have been as widely alienated from our sympathies, as if they had no political relation to us whatever. Of all the large sums voted by Parliament for the chartered schools of Ireland, not a shilling has been applied to the instruction of the Irish in their mother tongue. All the costly apparatus of the richest hierarchy in Christendom, has afforded not the slightest provision for the spiritual wants of the native Irish. And still we stupidly wonder, that poor Ireland is—where we have sedulously kept her—in poverty and darkness!

CONSUMPTION.

For some time past, the public papers have been crowded with paragraphs, resolutions, proceedings, &c. &c. showing the great destruction to human life, which is brought on by intemperance in the use of spirituous liquors. Sermons have been preached, orations delivered, and even toasts drank against this destructive vice. It has been held up, and very properly too, in the most odious colors to every rank and condition of life. All the evils which afflict human nature have been attributed to the ravages of the dram bottle. The loss of character; the disruption of sacred engagements; the total wreck of domestic happiness, have been brought upon the world by a too frequent elevation of the crystal vials of wrath.

That the evils brought upon the world by habits of intemperance are great and numerous, every one will admit. But is there no greater evil? Is there not a more fell destroyer of human life stalking about the country, than the brandy decanter? Let us but look for a moment into the bills of mortality in almost every city in the country, and read over the list of deaths. The item which first strikes us, almost universally, is the number of those persons, not who died of *intemperance*, but who are cut off by *consumption*. Recent instances of this kind have been brought under our notice in the "Reports of Interments" for the cities of Baltimore, Boston and Washington. Out of 1702 deaths in the city of Baltimore, for 1828, we find 295 that died of consumption, and only 12 of intemperance. In Boston, out of 1238 deaths, for 1828, there are 229 of consumption, and 34 by intemperance. In Washington, for the same period, out of 254 deaths, 37 were of consumption, and 7 of drunkenness. The bills of mortality of New-York and our other cities, would show the same relation between these disorders. This great mortality created by consumption, occurs, too, among the young, active, and promising members of society, of both sexes.

What, then, are the causes of this deplorable inequality? Fashion! fashion! fashion! Intemperance is a low, vulgar, disreputable vice. It requires only to be seen to be despised. It strikes the senses at once. But the parent of consumption—the parent of that disorder which slays her thousands and tens of thousands, is permitted to walk abroad in the world without molestation. She is arrayed in the habiliments of gaiety; and who can suppose she carries death under her smiling exterior? She comes forth in the morning, glittering with the gold of Ophir, and flaunting in the *modes* of France. Who can resist her allurements? She visits every fashionable resort in the country; delight, wit, and exaltation follow in her train. Who can believe that death hangs upon her footsteps? The palace is illuminated by her smiles; the ball-room is brilliant with her presence; and every public occasion borrows half its delights from her arts and her fascinations. Vanity, pride, affection, every vice, and some of the virtues of civilized society, minister to her gratifications, and swell the number of her victims.

Is it not time, therefore, that the anti-intemperance gentlemen should turn their attention to a field spacious enough for the greatest enterprise of benevolence and virtue? An anti-fashion party is much wanted.

N. Y. Enquirer.

RAILWAYS.

The following summary view of the superior advantages which Railways possess, when compared with Canals, is extracted from an able paper, originally published in the Boston Patriot, by a writer with the signature "*Middlesex.*"

The Railway requires but one third the quantity of land that is required for a Canal, exclusive of ponds, reservoirs, and feeders.

The Railway requires one man and 4 horses to transport fifty tons 4 miles per hour.

The Canal requires two men, one boy and two horses to transport 30 tons 2 miles per hour.

The Railway may be attended and kept in repair for one tenth that of a Canal.

Railways give the greatest possible facility to travellers, Canals retard them.

Railways may be easily passed in all places required, Canals only by bridges.

Railways interfere with no water privileges, Canals destroy many.

Railways are subject to no interruptions, except by snow, which is easily removed.

Canals are subject to be interrupted by droughts, flood, frosts, leakages and locks.

Railways carry their freight to the doors of the warehouses, Canals deliver their freight upon the wharf.

A Railway can be constructed for half the cost of a Canal per mile.

A Railway may be used 12 months in a year, a Canal but seven months.

The toll of passengers will pay the interest on the cost of a Railway.

The toll of passengers on a Canal is very trifling, half the common rates of tolls on a Canal will be sufficient to pay the whole expenses of transportation on a Railway, including the toll.

Mountainous countries are easily surmounted by Railways, Canals can never get over them.

Rivers and streams are much more easily passed by Railways than they can be by Canals.

Railways will be the pride of New-England; they will unite its inhabitants in one common centre, connect them in one common interest, and raise them to eminence and glory by one common operation.

GRATUITOUS INSTRUCTION.

The Hon. Stephen Van Rensselaer, of Albany, offers to furnish, gratuitously, to one gentleman from each county in that State, the requisite instruction, chemical tests and reagents, fuel, lights, use of chemical and philosophical apparatus, of a scientific library, of specimens, in Natural History, and of mathematical instruments, for exercising himself *eighteen weeks* in an experimental and demonstrative course at the Rensselaer School in Troy. As the course is to be *purely experimental*, each candidate must have been well instructed in literature and in the elements of the sciences. He must give assurance of his determination to return to his county, remain there one year or more, and "make exertions to introduce the practical application of said sciences to agriculture and the arts, in the academies and common and select schools of the county, provided he can receive a reasonable compensation." The exercises are to commence April 15th, and continue through two terms of 9 weeks. Candidates must apply to County Clerks for introduction. Gentlemen from neighboring States may offer themselvs as candidates, through the same medium of County Clerks.

Am. Traveller.

From "Guesses at Truth," by two Brothers, London, 1828.

The mind is like a trunk, if well packed, it holds almost every thing; if ill packed next to nothing.

It is well for us that we were born babies in intellect. Could we understand and reflect upon one half of what most mothers say and do to us, we should draw conclusions in favor of our own importance, which would render us insupportable for years. Happy the boy whose mother is tired of talking nonsense to him before he is old enough to know the sense of it.

I love to gaze on a breaking wave. It is the only thing in nature which is most beautiful in the moment of its dissolution.

A great man mostly disappoints those who visit him. They are on the look out for his thundering and lightning, and he speaks about common things much like other people; nay sometimes he may even be seen laughing. He proportions his exertions to his excitements, having been accustomed to converse with deep and lofty thoughts, it is not to be expected that he will flare or sparkle. One sees no pebbles glittering at the bottom of the Atlantic.

Activity, industry, and talents may advance a man to high standing in the community, but prudence and circumspection alone can preserve him in such a station. Genius, without prudence, is often a curse to its possessor:

"For many a man, who has much wit,
Needs twice as much to govern it."

Still however, genius is a blessing, and talents are desirable, although their misapplication may ruin a man. No one in his senses would prefer a dull to a sharp tool for fear of cutting his finger; nor should a person of feeble intellect be preferred to another of great mental powers, because the latter by mis-directing his energies may do the most mischief.

He that does not give his son a trade or a profession, learns him to be a knave, and perhaps a thief. This, more especially holds good as respects the children of the poor.—Poor children that are brought up neither to a trade, nor any regular occupation, are laid under a sort of necessity to become rogues for a livelihood.

DABNEY'S ANNOTATIONS.

FOR sale at N. S. SIMPKINS', & Co. corner of Court and Brattle-streets; "Annotations on the New-Testament, &c. by J. P. Dabney" No. IV. The numbers of this work are issued at the close of every month, and four more will probably complete it. These will extend to 72 pps. each, but the price will remain as now,—20 cts.

Booksellers in the country, who have been supplied with the earlier numbers from *other book stores in the city*, are desired to apply hereafter as above, this being now the only depository in Boston. Jan. 10.

A SERMON,

PREACHED at the Dedication of the South Congregational Church, Natick, November, 1828, by Charles Lowell, Minister of the West Church in Boston. To which is added an appendix, containing some account of John Eliot, and of his missionary labors among the Indians. Just published by N. S. SIMPKINS, & Co. 79 Court-street. Jan. 10.

NEW YEAR'S PRESENTS.

FOR sale at the Christian Register Office Mrs Barbauld's Works.

Recollections of Jotham Anderson, by Rev H. Ware.

Ware's Discourses on the Offices and Character of Jesus Christ.

Dabney's Prayer's for the use of Families.

These are neatly half-boand in calf or morocco, and are very suitable for New Year's Presents.

Dec. 27.

THE
CHRISTIAN EXAMINER.
AND
THEOLOGICAL REVIEW,
No. XXIX.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Miscellany. Original Letters addressed to Cotton and Samuel Mather.
Poetry. Recollections of a Sermon.
Review. Art. XI.—Lives of the Twelve Apostles; with Explanatory Notes. By F. W. P. Greenwood, Junior Minister of King's Chapel, Boston.
Art. XII.—A Discourse pronounced at the Request of the Essex Historical Society, on the 18th of September, 1828, in Commemoration of the First Settlement of Salem, in the State of Massachusetts By Joseph Story.
Art. XIII.—1. Original Moral Tales, intended for Children and Young Persons. 2. The Juvenile Miscellany. 3. The Mirror; or, Eighteen Juvenile Tales and Dialogues. By a Lady of Philadelphia.
Notices of Recent Publications. Cameron on the Doctrine of the Holy Scriptures. Channing's Ordination Discourse. Hurlbut's Presumptive Arguments in Favor of Unitarianism.
Intelligence. Unitarian Mission in Bengal; Correspondence of the American Unitarian Association, on the State of Unitarianism; in Hampden County; Franklin County; Middlesex County; Plymouth County; Cumberland County, Me.; York County, Me.; Penobscot County, Me.; New Hampshire; Vermont; Pennsylvania and Ohio; Calcutta; British and Foreign Unitarian Association; Ordination at Hardwick; Ordination at Providence; Dedication at Belgrade, Maine; Dedication at Raynham.
Obituary. John Mellen, Esq. Jan. 10.

NEW YEAR'S PRESENTS.

For Sale by N. S. SIMPKINS & CO. No. 79, Court-St.

ANNUALS.

THE ATLANTIC SOUVENIR; The TOKEN; The Casket; The Pearl; Ackermann's London Forget Me Not; Winter's Wreath; Friendship's Offering; Christmas Box. Others will be received in a few days. The MORAL and RELIGIOUS SOUVENIR, neatly bound in the best of silk, with a great variety of Juvenile Books,

AMONG WHICH ARE—

The Mirror; Juvenile Sketch Book; Godfrey Hall; Scripture Stories; Depping's Evening Entertainments; Scripture Natural History; Adelaide; Evening Hours; Russian Tales; Key to Knowledge; Tales of a Grandfather; Evenings in Boston; Child's Botany; Parley's Tales about America; Parley's Tales about Europe; Persia, containing a description of the country, with an account of its government, laws, and religion, with coloured plates; Bigland's History of Animals, with plates; Bigland's History of Birds, Fishes, Reptiles and Insects, with plates; Character essential to success in life; Alice Bradford or the Birth Day's Experience of Religion; Stories for Emma; The Young Cadet; Life of Linnæus or the Young Botanist; Theodore or The Crusaders; Northern Regions; Juvenile Plutarch; Familiar Tales; Little Plays; Son of a Genius; Daughter of a Genius; A Visit to Malta, Harriet and her cousin; Scientific Dialogues; Curiosities for the Ingenious; The Foresters; Travels at Home; Relics of Antiquity; the Happy Family, being an illustration of Scripture; Beautitudes; with a good collection of COLOURED TOYS; The TRAVELLER'S TOUR ROUND THE WORLD; a game for children; DISSECTED MAPS, &c. &c.

Haven's Remains; BROOK'S DAILY MONITOR; Jotham Anderson; Greenwood,s Lives of the Apostles; Mrs. Barbauld's Works; Ware's Discourses; Recollections of a Beloved Sister; Matins and Vespers; Foster's Essay on the importance of Religion; Lights and Shades of English Life; Channing's Milton.

CHAPONE'S LETTERS; BENNETT'S do; PS and QS; THE LEGENDARY, 2d volume

Dec. 27

CHRISTMAS and NEW-YEAR'S PRESENTS, &c. *THOMAS WELLS*, at the Suffolk Circulating Library and Bookstore, 92, Hanover street, has for sale a good variety of new Annual Tributes and other interesting Books, adapted to various ages and capacities.

Also, large and small Bibles, Prayer Books, Psalm and Hymn Books, &c. in gilt and common bindings; School Books, School Rewards, Almanacs, Registers, Blank Books, Stationary, etc.

☞ Subscribers and Non-Subscribers accommodated with Books from an extensive and daily increasing Library on moderate terms.

☞ The "Cambridge Selection," and "Belknap's Collection of Psalms and Hymns," are constantly published and for sale as above, in various sizes, qualities and bindings, where Societies and individuals can be furnished on good terms. Dec. 27

RELIGIOUS DISPUTES.

BOWLES & DEARBORN have in press and will publish in a few days—a Pamphlet entitled "The Fatal Tendency of Religious Disputes of the present day Impartially Considered"—by Old Experience.

"*There came a Viper out of the heat*"—Acts xviii. 3

CHRISTIAN REGISTER.

THE Christian Register is published at 166 Washington-street Boston, a little South of the '*Old South Church.*'

All communications for the editor, as well as letters of business relating to the Christian Register, may be addressed to David Reed, Boston.

Terms. The Christian Register is printed every Saturday, at *Three Dollars* a year, payable in six months from the time of subscribing.

Those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year, will pay but *two dollars and fifty cents*, (the original advance price.)

Those who pay bills in advance to a collector, after the first month of their year, will pay *two dollars and seventy-five cents.*

Those who pay after the first six months, will pay *three dollars.*

Those who delay payment till the close of the year will be charged with interest on the amount from the expiration of the first six months.

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To those who obtain five responsible subscribers, a sixth copy will be sent gratis, for one year.

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☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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